TWO

NEVV SERMONS,

PREACHED IN

OXFORD,

fitted for theſe times.

The one of Diuine Myſteries:

The other of Church-Schiſmes,

but the Vnity of Orthodox

PROFESSORS.

By *F. D.*

With ſpeciall Licence.

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CONCERNING DIVINE MYSTERIES.

ROM. 12. VER. 16.

Be not wise in your owne conceipts.

NOT to trouble you with any tedious Preface: The Romanes here in this Chapter may seeme vpon their new enlightning by the Gospell, not rightly to haue vsed those spirituall endowments which they did therewith receiue. For otherwise not long since they were a people of all most reprobate; so farre from the light of Grace, that they became even void of common sense: What the *Satyrist* speaketh concerning Eunuchs in that they are dismembred,

Quærit se natura, nec invenit— Petronius.

might be affirmed of them in a more proper phrase; they had by custome of sinne lost the very principles of reason: doing those things (saith the Apostle) *which are against nature*. Rom. 1. 26. But now at length through an especiall calling by God's grace, they

were well rid of that wretched eſtate in which they lay; being inſteed thereof indued with many rare gifts both of the will & vnderſtanding; like men therefore newly recouered from out the dungeon into a comfortable ſunſhine, they doe not moderately enioy this ſo vnwonted a light, but with too much exultancie: they wax proud and high minded: Before they ſinned in not knowing God or what was right, & now they take an occaſion of tranſgreſſing from the abundance of their knowledge; As the Apoſtle ſpeakes of leaven 1. Cor. 5. that *a little of it leaueneth the whole lumpe*: ſo here chiefly by a little ſelfe-conceipt of knowledge, all their other graces are in danger to be corrupted.

Saint *Paul* therefore to coole and allay this heat of ambition is very diligent: firſt he adviſeth them in the 6. v. aboue to meaſure themſelues by their proper endowments: whither (ſaith he) you haue receaued the gift of *Prophecie*, vſe *prophecie*, or of *miniſtring*, waite vpon your *miniſtery*: In the beginning of this 16th v. he biddeth them not to *minde high things*: not things which might ſerue rather to increaſe their tumour, then build them vp in the ſpirit. And laſtly he preſſeth them with the words of my Text. *Be not wiſe, &c.*

Diviſion. Where may you be pleaſed to obſerue two maine parts: firſt a wiſdome forbidden: and then what wiſdome it is: The wiſdome here inhibited may bee vnderſtood, either in regard of the *obiect*, as *Be not wiſe*, that is, be not overcurious to prye into ſecrets vnrevealed: In which ſenſe I will handle; firſt, the profoundneſſe of Divine Myſteries: 2ly, the danger if any

Iuſtin. in Comment.

ſhall

shall presse too farre into them; or you may vnderstand it in respect of the *subiect*, as *Be not wise*, that is be not conceipredly lift vp in minde. Wherevpon I shall consider the weakenesse of humane knowledge; & how at leastwise it is not our owne, but from God: Out of the second generall, whereas it is denied that we should bee *wise in our owne conceipts*, a rule or square may be thence supposed, according to which we may be wise, and that I define to bee either *Scripture* or *Revelation*. Of these in their order, and first of the profoundnesse of *Divine Mysteries*.

So deepe are most points of this art, that in truth they are aboue the lawfulnesse of mans search. The Apostle in the precedent Chap: at the 33 v. tearmes them not *incomprehensible*, but rather *ἀνεξιχνίαστα*, things not to be inquired into: such as must bee reverenced and admired in silence; *Quod non potest comprehendi* (saith *Lactantius*) *nec quari debet*: if mysteries cannot be sounded by vs, neither ought they at all to be discussed; It is true that what soeuer may conduce to our happinesse, the Lord hath revealed most gratiously; he hath giuen vs his word to bee our guid and comfort; For as the Israelites were in the vast Wildernesse, so are we beset with sinnes and errours in this world: as they then iournied towards the earthly Canaan through conduct of those two *pillars* Exod: 13. v. 21. so may we walke safely on towards the heauenly by the guidance of his double Testament; Nothing there is that may help to further vs, but it is either in both, or in one of them imparted: But as for high and sublime *mysteries* the Lord hath greatly P. 1.

concealed them, hee hath as it were close lockt them vp: For suppose he did communicate and lay them open, they would not so much instruct our faithes, as amaze our iudgements. Flashes and strictures of lightning doe indeed enlighten the eye, but by reason of too subtile a nature they doe also hurt it: euen so mysteries too abstract are apt to dazle the weakenesse of reason, if they were presented vnto vs.

There are I confesse degrees of knowledge: the spirituall man vnderstands a great deale more then the carnall: his eyes be newly *vncaled* by grace, as once S. *Pauls* were: but it is touching matters of salvation or faith: as for these hidden and abstruse points he is still dim-sighted. In the 5th of the Apoc. v. 2. tis said, *who is able to open the booke?* who *but the Lyon of the tribe of Iuda*? It is meant of the booke in which such secrets lie coucht, and infolded; where you may note, that wee, nay the best of God's Saints, are so vnfit to expound the contents, that wee may not so much as vntie the claspes.

Now the reason of this may be, both mans dulnes, and the abstractnesse of these points; as for man, he is of an vnderstanding much darkned: what it was before the fall, whither as of a *Visor*, or a *Comprehensor*, or mixt as *Aquinas Sum: P. 1ª, Q. 104.* resolueth, it matters not: but certainely he did not then apprehend supernaturall things more fully, then since hee doth scarcely and with dimnesse; As the earth is, so are the earthly, of a dull and heauy capacitie, reason here hardly raising it selfe aboue the sense; *David* acknowledgeth in this regard that he was *ignorant*, nay *foo-*

liſh, and as a beaſt, Pſal. 73. Now on the otherſide divine myſteries, whither they concerne God in his nature, or in his attributes, they are very ſublime.

Firſt God in his eſſence he is ſo pure, that he is purity and abſtractneſſe it ſelfe: as the eie be it neuer ſo cleere cannot ſee the thinneſſe of the ayre: ſo neither can the eie of the minde truely imbrace the pureneſſe of the Dietie, becauſe wanting as 'were a ſolid ſubſtance whereupon to fix; And therefore you may obſerue how alwaies it falls downe ſtreight vpon conceipts more groſſe and earthly; *Cum acceſſeris* (ſaith one) *longius abit*, God the neerer wee labour to approach him, the farther wee ſhall finde him remoued beyond our ſearch; The *Poet* ſome where brings in *Æneas* catching earneſtly at *Creuſa's* ghoſt, but that flying and eſcaping betweene his embraces: wee may puzle much about the diuine eſſence, but euen then when wee thinke to haue laid hold on it, it proues incomprehenſible; ſay *I am that I am* is my name, was once the inſtruction of God vnto *Moſes*, Exod. 3. v. 14. and let him be ſtill what he is: it is impoſſible that hee ſhould be meaſured by mans weake braine.

Anon. Ede Cardinal: Chriſt. operib.

Much leſſe may that ſacred diuiſion of the Trinity be perceiued; how three perſons are as it were grafted vpon one and the ſame eſſence: what the Schoolmen vrge by way of ſimilitude from the vnderſtanding, memory, and will, doth but badly illuſtrate the cauſe; for if the *Father* begot the *Sonne* as the power of the vnderſtanding produceth its act, then muſt the *Sonne* beget another *Sonne* as being with the ſame power indued: likewiſe as the *Spirit* is produced by

loue, so shall it produce againe a *Spirit* by loue; wherefore this instance fals short of a due resemblance: Yet is it I confesse the best helpe and shadowe for expression that either here wee haue or may expect: Whilst *Moses* kept vnvailed, the Israelites could not indure to look vpon his face it was so bright; neither may wee behold this mystery vnlesse it bee through such shadowes and that but weakly; So then that which *Tertullian* hath here defined, is most remarkably true: *Deum æstimari facit dum æstimari non capit*: wee doe best apprehend God either in his essence, or in the Trinity, if we confesse that we cannot.

Exod. 34.

Apolog.

Come now to those attributes of his power, his will, and such like; what man is able possibly to reach them? Who doth not streight acknowledge his dulnesse? So long as the vnderstanding meets with obiects equall and befitting it's strength, it doth well enough; but the hand you knowe cannot graspe a thing bigger then it selfe: neither can a finite apprehension throughly conceaue those properties, as being infinite: it doth well conceaue that they are infinite but not the infiniteneſſe; *hee is as high as heauen what can'st thou doe? deeper then hell what canst thou knowe?* Iob. 11. v. 8. By the power indeed of the Almighty was this round world framed; his arme and strength laid the foundation of it, no man doubts: but cleerely to apprehend the manner of its production, requires more then a finite capacity; our vnderstanding is not able to passe ouer so vast a distance, as lyeth betweene an vtter nothing, and the newnesse of a being. Saint *Paul* makes it an act of faith to perceiue this

this, *Through faith wee vnderſtand that the worlds were framed*, Heb. 11. 3.

Yet eſpecially are thoſe myſteries of his will and decree moſt abſtruſe; for they be not only abſtract in their owne nature, but alſo concealed by God of purpoſe; *No man knoweth the things of a man ſaue the ſpirit of man which is in him*, 1. Cor. 2. *And a prudent man (ſaith Solomon) concealeth his knowledge*, Prov. 12. v. 23. Now God is all wiſdome, and for this muſt be as ſecret in his determinations, as he is iuſt and vpright; whither he reprobates men abſolutely, or vpon a preſuppoſed fall, ſeemes a queſtion of a perplext difficulty: Againe, whither he allowes ſufficiency of grace to all or not, 'tis eaſier to argue, then finde out wherevpon to pitch a ſetled aſſent. The Ægyptians to declare the abſtruſeneſſe of their rites did place vpon the forefront of their Temples the picture of a *Sphynx*: how much more iuſtly may wee doe ſo? So many ſcruples doe occurre in the bulke of diuinity, which if they be ſearched vnto the bottome, they far ſurmount humane reach.

I let paſſe here that *great myſtery* (as Saint *Paule* calls it) of Chriſt's being incarnate; that of the *laſt reſtoring* of our bodies, both which for their ſeeming impoſſibility, were points in times paſt which ancienter profeſſors of the Chriſtian faith did moſt hardly digeſt; humane reaſon proued ſo incapable to entertaine them, that they became vnto it a rock of offence: Neither ſtand I to inlarge thoſe diſputes of the *worlds conſummation*, of *Antichriſt*, with others, not ſo rightly to bee tearm'd doubts as riddles; Not the

Angels

Angels themſelues perchance do comprehend them, as being of that rancke into which they doe but *peepe* as before they did into that of the redemption of man kinde. *Mirandula* in his Apologie much extolleth certaine *Cabaliſticall* volumes which he had, as if in them all ſuch myſterious doctrines had beene darkly comprized; for (ſaith he) beſides the holy writ, God did ſo provide that whatſoeuer is to be known, might out of theſe be collected by the more wiſe and paine-full Iewes: which his opinion he groundeth vpon Eſdras Eſdr, 2. 14. This is but a meere fancy, yet ſo farre it agreeth to right, that by it is intimated the abſtruſeneſſe of diuine truthes; *Out of whoſe womb commeth the yce* (ſaith the Lord) Iob. 38. or, *haſt thou entred into the treaſures of ſnowe?* If not into thoſe naturall ſtorehouſes of yce & hayle, much leſſe can we aſcend into thoſe ſpirituall ones of which I ſpeak: Doubtleſſe they are more remoued, and being heauenly they as farre exceed the compaſſe of mans wit, as the heauen is diuided from the earth.

Neither bee theſe alone of chiefeſt moment ſo involued, but leſſer alſo and thoſe which we perhaps do iudge our ſelues to vnderſtand compleatly; But that of *Gods prouidence* & the adminiſtration of the world, may ſeeme to haue ſtagger'd the kingly Prophet: how the wicked ſhould ſtill flouriſh, and the righteous bee daily afflicted: the manner of the ſoules beginning, whither propagated or infuſed, did much trouble *Auſtin* and *Hierom*; *Caliginoſiſſima quæſtio* (ſaith* one of them) it is a queſtion too intricate, not to heape vp many: * *Arnobius* in the controuerſie, *why God permits*

Pſal. 73.

* Auſtin.

* Lib. 2.

mits sinne, sith he hates it, yeeldeth himselfe in a manner blanckt.

If any shall aske why diuine truthes are so obscur'd, it may bee they are reserued to augment our future blisse, which shall consist as well in the enlargement of our knowledge, as the refining of our wills: when the vaile of ignorance is to be taken away, and *wee shall knowe euen as we are knowne*, 1. Cor. 13. or perhaps it is to encrease the state and respect of them; for men doe vsually esteeme that with greatest reuerence, with which they bee not so throughly acquainted. Vpon this ground the heathen also did, (as *Macrobius* obserues) couch their religion vnder darke types; thence so many fables and seeming toyes: with reuerence to this policy, some heretiques likewise had their τὰ βαθέα τῆς πλάνης, according to that of the Apocal. 2. 24.

In somn. Scip. L. 1.

Howsoeuer, as long as wee remaine clothed with this corruptible flesh, we be in such mysterious points but weakly grounded; we haue onely *assensum fidei* an easie beleife, not *assensum sententiæ*, a peirsing knowledge; Religion is not as other sciences, it supposeth and takes vpon trust very much: which gaue occasion long since to the blasphemous Pagans to deride it as a groundlesse fabricke of the braine: it beleeues much and knoweth little, yea knowledge it selfe here is but a kinde of practicke beleife: *if any man will doe (God's) will, hee shall knowe of his doctrine*, Iohn 17. v. 17. Take but Saint *Paul* for an instance, a man of rare excellency; one who had beene wrapt vp aboue the heauens and himselfe: yet (as himselfe doth imply) he heard those things in his rapture, which af-

Durande.

terwards he did not well conceaue; nay in the argument of the Iewes reiection, and calling of the Gentiles, when he hath driuen it to a head as neere as hee can, he meets with a sea vnfordable; hee is faine to sit downe as it were vpon the banke, and cry out, *O the depth of the wisdome and knowledge of God.*

Tacitus. I will conclude this point with the words of the historian; that which he speaks of state misteries, may of these be more fitly pronounced, *Non aliter ratio constat, quàm si vni redditur*: it is the priuiledge of diuine mysteries, that they be vnderstood of God alone. As for others, a bold enquiry here, is not more irreverent, then full of *danger* and hazard, Which is my second point.

2. When men walke vpon prerupt and steepe places, they are subiect to fall; and so here by medling with these high points, an errour or heresie is quickly incurred; yet such is the intemperate desire of knowledge, that men cannot bee bounded in the search thereof; Even our first parents in Paradise were not free from this itch; where when all the trees besides were granted them for vse, they must needs tast the excepted fruit, which (as *Nicetas Chomates* imagineth) was nothing but an allegory or figure of knowledge. Hence in their posterity such lusting after nouelties: such an vnsatiate curiosity. In truth to assuage this humour in part, the Lord hath wholly exposed all the creatures to mans disquiry; as it is said of the Leviathan, Psalm. 104. that God hath made the *wide Sea* for him to *play in*, that is to expatiate and take his swinge; so hath he as it were made this lower world

De orthodox. religione. L. 4.

for

for mans delight and contemplation; he may roue as he list, and not only rest in the outside of things, but also lawfully diue into the inmost essence.

But for *Diuine mysteries*, if we presse too farre, we become obnoxious to errors & slips; for from whence sprang heresies of old in the Christian world, but from this fountaine? Whilst men in the search of truth were directed rather by too much ambition, then an aduised modesty; whilst they would needs be tampering beyond their skill in points of the chiefest moment. Hence is it that wee finde more heresies to haue arisen concerning those two greatest mysteries of the *Trinitie* and *incarnation*, then about all the rest: Arians, Nestorians, yea most sects did stumble at these blocks: The stomacke when it meeteth with meats hard and not well to bee digested, it sends vp noxious vapours into the braine: euen so these men lighting vpon points which were too knotty for them, and not being guided by discretion, insteed of doctrines broached their wild conceipts: For this cause wee finde the Fathers euermore cautelous and very retir'd. Read but St *Hilary* in his 2. l. See before the entrance of his dispute concerning the Trinity, how he puts on, and then falls backe, venters againe and recoyleth as fast: *mihi* (saith he) *in sensu labes, in intelligentiâ stupor est*: both my sense and reason are astonisht. The good Father may seeme rather to haue feared a surreptitious curiosity, then if he should bluntly haue betrai'd the cause. At the Synod of Nice where the same point was debated, the Bishops there expressly reiected the words, ἐκ οὐσίας: vndertake they

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Gelasius Cucycenus.

they would to proue the myſterie, but for the manner they durſt not.

Such was their religious diffidence in theſe matters: and ſuch others alſo; to whom I could wiſh that the Schoolemen were not vnlike. But contrariwiſe what arrogancy doth wholy poſſeſſe them? How reſpectleſſely doe they thruſt into the moſt hidden ſecrets? It was a time when the Lord gaue command, Exod. 19. v. 12. that none, neither man nor beaſt ſhould *touch* the mount where himſelfe was. And ſurely there is great reaſon why the ſame edict ſhould bee proclaim'd againe: this boldnes of ſome wits calling too nicely into diſpute, thoſe myſteries, which are more iuſtly to be adored; Euer and anon they diſcuſſe the abſoluteneſſe of their makers power: what may be effected by it, and what not: ſometimes they argue his freedome and will, and happily limit it with ſome vaine diſtinction: Nay ſo audacious are many, that except they ſport themſelues in theſe myſteries they be not contented; witneſſe for inſtance ſake thoſe queries, whither God be *materia prima*, and, whither *Chriſts diuinitie might not ſuppoſitate a fly*: which & ſuch like doe not informe the minde, but truly wrong the maieſtie of God: ſo that here I could almoſt applaud that ſharp cenſure of iudicious *Calvin*, though in another caſe: *Scholæ in deterius ſemper aberrant*, the Schoolmen do alwaies incline to the worſe hand. Inſtit. l. 3.

Neither in this are the Arminians leſſe to bee condemned: *Who hath been his counſellour*? ſaith the Prophet concerning God, Iſa. 40. 13. Whom among the ſonnes of men did he chooſe for his aſſiſtant? But they

as

as confidently state those his Acts of election and reprobation, as if they had themselues decreed them: they soare vp on high euen into the bosome of the Almighty: men oftimes of greater reach in controuersies, then of wisdome or discreetnesse. Our Saviour once tooke vp *Peter*, Ioh. 21. 21. but for that frivolous question: *What shall this man doe?* Hee is offended with the Disciples for inquiring too narrowly after the *restauration* of the Iewish estate, Act. 1. 6. how much more is it to be feared that hee will sharply rebuke those forenamed intruders, if they learne not betimes to curb their knowledge; *Austin* in one of his Epistles, hath a pretty allusion of a certaine passenger falne perchance into a pit: *Obsecro* (saith hee there to one comming to his rescue) *quomodò hinc me liberes, non quomodo huc ceciderim quæras*: stand not to expostulate with me how I slipt in, but rather kindly helpe me out: We are all falne through *Adam* into a wide gulfe of vnhappinesse; let vs endeauour to recouer our selues: let vs examine rather by our course of life our hopes of blisse or not, then curiously looke it in the first decree. Our sinnes and miseries require the goodnesse of a mediatour: as for a Sophister to dispute the occasion we need not; especially since, as *Arminius* himselfe concludeth, these points be not requisite neither to be *knowne or beleeued*: it is in his *declaratione sententiæ*, before the States.

Yet are they still so fraught with subtilties, that the very perusall may seeme of greater danger, then it can be of profit. How often see wee many here to suffer shipwrack, whilst they couet to goe farther then their

ability or ſtrength will permit them? The Prophet *Dauid* Pſal. 36. compareth the iudgements of God to a depth, or an *abyſſe*. Now in a depth as long as we can finde footing, we be well and ſafe: but if that faile, a feare ſtreight ſeizeth on vs of being plunged: thus in abſtruſer myſteries, as long as we can haue the help of reaſon too, wee may wade the more ſecurely on: but when that once is ſwallowed vp, a mazeleſſe confuſion muſt needs followe. You knowe what Poets faine of *Pentheus*; he was torne but for viewing too neerely the rites of *Bacchus*: vpon which one of them

Et de Orpheo etiam Hygin Poet. & Aſtronom. L. 2.

Euripid. Τὸ Σοφὸν δ' ἐ σοφία;

Such wiſdome is madneſſe outright; You may remember how the Lord long ſince gaue vp the ancient Philoſophers to vaniſh in their owne deuiſes, becauſe they vſed the talent of their wits to idle diſquiries, and not to the donours praiſe; Let vs take heed leaſt we deſerue alike ſentence, by treſpaſſing too far vpon *Grace*, as they did vpon the light of *Nature*.

Neither doe I by this approue the lazie dulneſſe of any: not of ſuch who thinke it acuteneſſe ſufficient to cry downe more acute diſputes. Men may deſeruingly canvaſe theſe poinrs, if they ſhall in their diſcourſes, be guided by reaſon, and not by fancy or boldneſſe. It is here as it was in *Ouid* his Medea: a matchleſſe Poem (ſaith the Rhetoritian) *ſi ingenio ſuo temperare maluiſſet, quàm indulgere*, if he had not beene too lauiſhly witty. We be placed by nature in a mid diſtance betweene beaſts and Angels: thus alſo ought our knowledge to bee, leſſe then that of Angels, as more then what beaſts haue: wee muſt bee content to

Quintil.

forgoe

forgoe many difficulties, if wee can peraduance vnderstand any. But so it is, that those who meddle here, do for the most part exceed their limits; as it happeneth in ambition of state, they neuer deeme themselues high enough, till they touch vpon danger. God in many places of Scripture is said to be *a fire*, as Deut. 4.v.24. Ezek.8. 2. If to a fire wee approach not too nigh, it comforteth, but otherwise it burnes and scorcheth: so here concerning diuine matters, a temperate knowledge instructeth vs; but a superfluous or presumptuous search confounds the iudgement.

I will close vp this point with that of *Salvian.* *Genus quasi sacrilegæ temeritatis est, vt plus scire cupias, quam sinatur*: it is not so much curiosity, as a kinde of sacriledge, to prie into the forbidden secrets of Gods owne closet: it argues a foule presumption in vs of our strength, when as (God knoweth) our knowledge is but small and *weake*, which is my third point. L.3.

3. Knowledge indeed is the very light of the soule, a iewell inestimable: yet so apt are men to bee misled by arrogancy, that they inuert that to their harme, which the Lord hath bestowed on them for their greate vse; I told you before of the danger of an encroaching wisdome: of drawing too nigh vnto the *flaming bush*, to which notwithstanding *Moses* might not. Now of this there is no greater an incentiue cause, then this of pride; when men doe fauour more their own wit, then the iustnesse of the argument they haue in hand; for this reason you may note how errours in times past brake forth most rife in the *Eastern* Churches; there that of the Novatians, Eunomians, first

first to oke root, and indeed what not? Whereas these of the *West*, as being placed vnder a duller clime, so were they for heresies lesse disposed. The Valentinians (saith *Irenæus*) were men *qui semetipsos perfectos, & vniversorum agnitionem habere dicebant*: they deem'd themselues as it were composed of wit and knowledge; neither is it a rare sight to see men now adaies to slip from pride to errour: whilst not being seasoned with charity, they swell with selfe conceipt. Hence the Apostle layeth it for a principall and main ground of *perverse doctrines*, 1. Tim. 6.

L. 3.

But alas, what is the highest pitch of mans science? or wherein doth he so excell, but in that he may bee said best to know, if he confesse his ignorance; Can he sound the true depth of the least point in nature? is he able to satisfie himselfe in any triviall object? Looke but vpon the loadstone, and thou shalt find as many amazing wonders, as there be properties. Consider the *remora* so called: shew mee how so small a creature doth check the tallest ship in its full course: view the curious frame of mans body: ponder the encrease of the buried seed, *Vbi* (saith *Scaliger*) *clamandum est nos nihil scire*: one neuertheless, who did (I beleeue) iudge as charitably of himselfe, as another man. Reason and sense be the only or chiefe promoters of our knowledge in this world; now these for the most part, are as subiect to errour, as weak in their helpes; whereby it hapneth that those things which we doe vnderstand, we know but in the rine & slightly: like *Æsop's* Fox, who did licke the outside of the glasse, when he could not come at the substance.

Exercit.

As

As for tumor then and height of conceipt, it argueth nothing here, but want of an experienced insight: the very claime to much knowledge proues this, that the title is neither good nor right; Saint *Paul* makes it a principle, that such pretenders, at least wise concerning the Christian doctrine, were but *νεόφυτοι* meere nouices 1. *Tim.* 3. In the 6th Ch. he couples them together, *proud and knowing nothing* v. 4. vpon the same ground perhaps also the word *insipientus* of the ancient latines, doth as well imply an insolent man, as one that is void of sence; when the limbs swell and wax ouerbig, it is no signe of health in the body, but rather of a dropsie, or some disease: so truly this arrogancy proceedeth most commonly from an vnsoundnes of the braine, as not comprehending yet but what the vastnesse of knowledge is.

Festus de verborum significatione; Lucilius & Nævius in fragmentis

Hence, those bitings and censures against others: such malignant vndervalewing, whereby wee lessen our brothers name that wee may encrease our owne; *livor* (saith *Petrarch*) *Semper lippus est*: this humor alwaies is ill sighted: it discerneth not of worth abroad, but of that only which is nigh at hand, nay in the possessour: Although so ill a custome doth nothing augment their repute who practise it. The moone may darken and eclips the sunne, but withall it looseth its owne light: and they by deprauing anothers worth, make their owne to be suspected.

But now on the other side, men of growth and good proceedings in knowledge bee nothing so; *Moses* it is recorded, was a man skilled in all the *learning* of the *Ægyptians*: yet afterwards wee finde,

that he was not more learned then meeke & modeſt, *The meekeſt man vpon earth Numb.* 12. *v.*3. In truth ſuch doe well conceiue the length and breadth of ſciences, as not to be waded thorough; they are ſo far from nouriſhing a great opinion within themſelues, that they labour alſo to beate it downe elſwhere; *non placet cùm à chariſſimis, &c.* It is not pleaſing to mee (ſaith S^t *Auſtin*) that my friends doe ſo ouerprize my worth: It is vnderſtood by them, how the knowledge of this point doth but lead vs into the ignorance of another; how the infinitneſſe of learning groweth vpon vs in the very getting of it. If men walke abroad the heauens ſeem at euery ſmall diſtance to cloſe with the earth: but whē they approach thether, as large a ſpace opens forthwith as they haue left behinde; thus in the courſe of learning; vpon any purchaſe of ſome little inſight we hope anon to reſt accompliſht; but when we ariue there farther difficulties ariſe before vs; ſtill there remaineth ſomething behinde vnſcand; *For as yet we know but in part* 1. *Cor.*13. vpon which ſome haue made this obſeruation, that in this life wee obtaine a greater likeneſſe with God through the improuement of our wils, then by that of the reaſonable faculty; Holy wee may bee in a bigger meaſure, then we can be wiſe and learned.

Ep. ad marcellin.

But ſuppoſe thou haſt attained to the higheſt top of all ſcience: that thou vndeſtandeſt as much as angels doe, *what haſt thou, that thou didſt not receiue, and if thou didſt receiue it, why doſt thou glory as if thou hadſt not receiued it?* Men doe not vſually boaſt of thoſe things which doe outwardly accrew vnto them

them; thence he in the tragedian ſcoffingly,

Qui genus iactat ſuum
Aliena laudat.

it muſt be ſomething of their owne induſtry and atchieuement that puſs them vp: now knowledge, it is chiefly a gift of Gods benevolence: hee giueth to one the power of tongues: to another the vnderſtanding of artes; and to all as beſt him pleaſeth.

I ſpeake not of an infuſed ſcience; not of the ability which the Prophets and Apoſtles had: but that likewiſe of the common ſtraine may ſeeme in a peculiar manner to proceed from God; Neitheryer know I, how far forth here he affordeth his influence, by what concurſe: onely I am perſwaded that he doth concur vnto this by a more ſpeciall aide, then to other vertues of the like ranke; Euen the Philoſophers conceiuing this, had there deities (as *Capella* alſo alludeth) to whom ſeuerally they did attribute each art; who, if hee doth conſider thoſe prime fathers of the Church: how powerfully they withſtood troopes of hereſies out of the copiouſneſſe of their knowledge: who can imagine but that they were thus helpt? Yet not by inſpiration, but by a particular and vnknowne aſſiſtance; *Euery good gift, & euery perfect gift is from aboue. Ia.* 1. 17. and for this the *Philoſopher* in his Ethicks maketh his felicity or chiefe good θεοδοτον a gift of God; Now there is no endowment of the minde more excellent then this of knowledge; it is the eye and guide of the reſt, if wee doe not abuſe it through ſelfe-conceipt: if, as venemous beaſts wont to doe by nutriture, we turne not that to poyſon and

Vid ad initia. 7. L. de artibus.

our hurt, which of it selfe is good.

I will end this point with the words of the Apostle: *If any man thinke that hee knoweth any thing, hee knoweth nothing yet as he ought to know*: he knoweth not according to sobriety: not according to the rule of holy *writ* and *reuealed* grace, which is my last point.

Since mans speculations and fancies of themselues are so extrauagant, God hath wisely prouided lawes to binde them withall. Now lawes (saith the *Emperor*) bee either ἔγγραφοι writs & promulged, or ἄγραφοι namely forcible customes, but no where inrowled: and so is the rule wherewith God guideth our knowledge in *diuine* mysteries, partly described in his word, and sometimes reuealed besides the holy writ. Inst.

As for the word it is a treasury full of most rare knowledge. There are who hold no art or science to be extant, which is not at least wise implicitly contained in it: for, say they, some clauses doe here appeare of each faculty: some prints and footsteps. On this manner haue *Criticks* likewise thought all Philosophy to ly hid in *Homer*, and iudge him as various an artist, as an excellent Poet. Either opinion I let passe, though not as vnprobable, yet as remote from my purpose; Certaine it is that whatsoe're may ordinarily beget, or encrease a diuine knowledge, the Lord hath amply set downe in his word; For he hath not giuen it alone to conforme our wils, but also to enrich the tables of our vnderstanding; *to make vs wise* 2 *Tim.* 3. It is confest to be a kinde of science, as farre surpassing the rest in worth, as diuinity doth exceed

ceed fraile nature. Dauid though a prophet protesteth that hee grew thereby more *wise*, then were his teachers: How often doth he pray and entreat to bee fully instructed in it.

So then, that conceipt of the Cardinall *L. 4. De verbo Dei*, is but a meere figment; as if things of common need, were comprized therein, and not matters of peculiar & secret vse. It is said to be as a *light that shineth in a darke place* 2. *Pet.* 1. a *Candle put on a candlestick Mat.* 5. 15. Now a light so placed, doth not lighten only the open rooome, but every nooke and corner thereof. Nay I will adde, it is an *armory* furnishing the zealous disputer with proofes against so blasphemous tenents; a *garden* out of which the holy dispenser may decke vp his discourse into a Prophets phrase; what things are of necessary and a saving vse be there most plainly disclosed; others indeed but dimly; whereas the word growes obscure, so should our search bee more cautelous and circumspect; wee must not vent our coniectures for oracles at all, least whilst we annex such glosses, we corrupt the text. The good *Samaritan* in the 10th of *Luke* deliuered *two pence* to the host for the wounded traueller: *two pence* (saith *Optatus*) that is Christ hath bequeathed vnto vs for our soules health both lawes, the old and the new; He promiseth there that what should be laid out more, if not lauishly perchance, or idely, he would see it discharged: so may wee for our sober disputes, either vpon or besides the word expect a recompence; but if they appeare superfluous or repugnant, they be no longer descants, but sinfull deuises.

L. 6. — Et Ambrosius in exhortatione advirgines. L.

Humane inuentions then come ſhort of a diuine authority: they may ſerue vs for illuſtrations, but not for a ground and rule: vpon the *word* as touching that efficacy which they haue, muſt they be builded alſo; either *expreſſe*, as there apparent, or at leaſt, *elicitiuè*, as being thence fairely and handſomly deduced. If wee containe within this compaſſe wee ſhall bee as wiſe as ſafe: but if wee fly out and follow our fancies, it remaineth that we ſtraight vaniſh in them. For euen thus did that lewd rable of the *Gnoſtici*: they ſet the ſcriptures aſide (ſaith *Irenæus*) betaking themſelues to their proper coniectures: The *Pſalmiſt* oft-time likneth the word of God vnto a path or *way*: nay it is *via Regia*, as one ſtyleth it: the *high way* to bliſſe: now moſt commonly vpon each ſide of ſuch waies there bee ditches and miery bogs: ſo here on either hand the word ly hereſies and numberles errours, dangerous to bee ſlipt into; it is beſt then to keepe the beaten and trodden way, the word.

L. 2. c. 46. 47. &c.

But againe; ſometimes the Lord ſpeaketh as well by *Vrim* and *Thummim*, as hee doth in the written word: for he hath not tied himſelfe ſo ſtrictly vnto the word, but that hee can, if he pleaſe, vary the manner of his communication with his beloued Saints. Our *Fathers* in the firſt nonage of the Church, well vnderſtood the benefit of this; a dreame or viſion to them did as eaſily cleere each doubt, as either their owne weakneſſe, or the occurrency of buſineſſe could ſuggeſt it. But to ahouch the truth, now in theſe later dayes, ſuch extraordinary meanes of grace bee well nigh out of late; Prophecy, & reuelation, & tongues, with

with other gifts, we finde conioyn'd 1 *Cor.* 12. Since as there appeareth no miracle of tongues or prophecy, neither is it to be beleeued that revelations are very frequent; Hauing *Moses* and the *Scriptures*, wee may not expect new messages from the dead, nor yet from aboue; *Calvin* is confident to vpbraid Such pretended *Enthusiasts* with downeright madnesse: *minus errore agitantur, quam rabie*; they be not (saith hee) so much mistaken as quite distracted; when as therefore I make reuelation a rule of our wisdome, it is indeed in it selfe, but not so vsually if we respect the present age; it is if it were, but this no way causeth it to be: Our best *Enthusiasmes* now must bee our prayers and diligence in the sacred word.

Trie then at least wee must *the spirits* as St *Iohn* warneth vs, least a dreame or idle conceipt delude vs with the esteeme of a classicke reuelation; least as *Nathan* did once in counselling *Dauid*, such Prophets speake without the *Ephod*; for what draue *Tertullian* more effectually vpon *Montanisme*? And if you peruse the good father Saint *Cyprian*, as for *Visions* hee may seeme to credit them ouermuch; so apt are men to rely on the slights of fancy, raising miracles out of the braine, when those of the hands be ceased; yea in former times this liberty of imagination grew so far, as into a sect of Hereticks, termed the παρερμηνευταὶ; who could as they thought by helpe of diuine illumination, expound the *Scriptures* vpon first sight. As *Samuel* then being called by God himselfe, once or twice mistooke the sound for old *Elies* voice *Sam.* 1.3. so must we be carefull that contrariwise we entertaine not

2. Sam. 10. Vincentius contra Hereses c. 24. & Rhenanus in Annotationibus.

not ſome crotchet of mans braine for a diuine *Enthuſiaſme*.

Notwithſtanding all this, if hauing examined ſuch inſpirations by the touch of ſacred *writ*, wee finde them accordingly; a *rule* they may be; yet here againe you muſt note, what reuelations I meane; not new & vnheard of *reſpectu doctrinæ reuelatæ*, as the *Papiſts* would, leſſening thereby the ſufficiency of the word: but new *reſpectu actus reuelandi*: ſuch onely as informe vs in matters of fact, not encreaſe the Canon of our faith: ſuch alone may be the guide of the *wiſdome* here diſcuſſed.

The ſumme of all that hath beene ſpoken hitherto is this. It is to be wiſhed that we had no occaſion to deale vpon ſuch deepe *myſteries* at all; ſince our liſe is fraile, and our ayme eternall bliſſe, it were expedient that we endeauoured more to become pious, then ſubtill and acute; *Epictetus* the *Stoicke* could once complaine of his time; whereas (ſaith he) there be two parts of *Philoſophy*: the firſt and more eſpeciall χρῆσις τῶν λογικῶν a practiſe of wholſome precepts well digeſted: the ſecond ἐπιστήμη τῶν ἀναλύσεων; a ſpeculatiue and curious diſquiry; ἐμεῖς τοῦτο ποιοῦμεν, we haue quite inuerted the courſe. How many now a daies frame their diuiner ſtudies after this method? How doe they chiefly intend ſublimer, though fruitleſſe controuerſies; yea and moreouer, which is as bad, oft times thoſe here vndertake theſe points, whoſe ſhoulders for ſuch a burden be moſt vnfit. *Fight ye not with ſmall or great ſaue onely with the king of Iſrael*, was the charge of the *Syrian* king to the Captaines of his hoſt

hoſt, 2. Chron. 18. Even ſo there be who as ſoone as they can but ſpell in diuinity, faſten alone vpon the greateſt difficulties; whereby it commeth to paſſe, that they cleere not the doubts which they take in hand, but rather betray their owne weakneſſe.

Or ſecondly, ſince by reaſon of our inſulting aduerſaries on either ſide, ſome muſt needs looke into theſe points, it is meete that wee diſpoſe our ſelues with a graue conſideration of this afore hand; *Daniel* before he receaued thoſe ſtrange viſions, faſted three whole weekes, Dan. 10. 3. And *Iamblychus* the *Pythagorean* relateth how the *Ægyptian Prieſts* went to prepare themſelues for their ſuppoſed *Enthuſiaſmes* with muſicke and abſtinence; I vrge not this for example ſake, but only to ſhew with what reuerence we ſhould addreſſe our ſelues to ſo diuine a taske: not rudely ſetting vpon it, but with mature aduice: Beſides in the enterprize it ſelfe, let vs vſe great ſobriety, auoiding that *κακοζηλίαν*, 2. Tim. 2. or nice acuteneſſe a fault vnſeemly each where, as well in religion, as in other arts: for which *Minerva* is feigned to hate the Spider, becauſe ſhe ſpinneth too curious a web. In a word let vs euermore ſubmit fancie to reaſon, & reaſon to faith, both to Gods word, or his eſpeciall reuelation. Theſe two be that helping *glaſſe* of our knowledge here, or double *ſpectacle*, of which Saint *Paule* ſpeaketh. *Now wee ſee through a glaſſe darkely, but then face to face.*

L. de. myſterijs Ægyptiorum.

And thus I haue, though weakly, made vp a diſcourſe concerning *Diuine Myſteries*, and our *knowledge* of them. A *Text* in my indgement, as befitting

this auditory, as my selfe, for this my first assay. Wee sit all here by the well-spring of *wisdome* and science, & most of vs may hereafter serue at the altar in Gods owne house. It is not amisse that we know our limits, as also consider our strengths. Vnder the old law the *Levite* might goe farther into the Temple, then the *Lay*, and a *Priest* then the *Levite*: so in these points concerning the *mysticall* temple, Apoc. 21. 22. One may wade farther then another: but as there none could enter into the chiefest sanctuary, saue onely the high *Priest*: so neither here hath any full accesse, into the secrets of these *mysteries*, but only our high *Priest* and Saviour Christ: *In whom are hid all the treasures of wisdome and knowledge*, Colos. 2. 3. As for vs as long as we abide in this life, we must be satisfied with a meaner knowledge of such things: with certaine glympses at most: like benighted travailers, who if the moone hap to be ouerclouded, are content with starlight. Now to the only *wise* God, who is able to doe aboue that which we can either speake or imagine, be ascribed all glory, power, praise, and dominion this day and forever. *Amen.*

FINIS.

TOVCHING CHVRCH-SCHISMES.

ROM. 16. VER. 17.

Brethren marke them which cause divisions and offences, contrary to the doctrine which yee haue learned and avoid them.

SCarcely had our Apostle here laid the grounds of *Christian* religion, but it presently meetes on each side with strong opposers. The Diuell was straight wayes ready to excite erroneous and factious spirits against the truth. What *Poets* faigne of hate and contentions beside their *Iupiter's* palace, is really true of the house of God.

Τῶν δ' οὐκ ἔστ' ἀπάνευθε Διὸς δόμος. Hesiode.

Eager debates closely still as 'twere environ the Church. Alwaies there bee who like the *Dragon*, Apoc. 12. 4. are ready to devoure it euen in its birth. Neither yet doth this so inbred enmity betwixt the patrons of truth and errour, happen without God's especiall allowance.

For, first hereby hee sifts and winnowes all alike. As many as settle firmely together he takes for solid graine: but those who are carried away with each blast of new doctrine, for fruitlesse *chaffe*. They neuer were sincerely orthodox, but either temporizing formalists, or at most coldly devoted.

Againe by this he keepes his elect from rust and an over secure ease: out of loue hee permits them not to slumber in such a tranquility as might at length produce some hurtfull effect. *Calamitas* (saith he in *Minutius*) *virtutum disciplina est*: Crosses and all kinds of opposition, doe not so much afflict Gods Saints, as truely exercise them.

Thus doth the Lord effect the good of his chosen by the hands of malignant *Schismaticks*. But notwithstanding though he deale so in prouidence, yet their offence and guilt is nothing thereby abated. For in the third to the Philipp. the Apostle plainely affirmeth such to be *euill workers, very dogges*. v. 3. In the 18th v. he termes them enimies of the crosse of Christ, *whose end is destruction*, v. 19. and here in my Text, he iudgeth them vnworthy euen of the solace and benefit of humane commerce. *Brethren marke them which &c.*

Division. My Text, like to those *shafts* of the holy candlesticke, vpon euery word beares knops of flowers: please you then to take notice of: First, the thing here spoken against, namely *diuisions* and *offences* in the Church. Secondly, their more especiall property which is to be *contrary to some doctrine afore learned*. Thirdly the persons or those, who *cause* them. Fourthly

ly, the manner how such disturbers must be delt with; First *marke*, then *avoid* them. Lastly, on the other side, the entire and mutuall agreement among true professors, or as it is here their *brotherhood*. Of these orderly in that method I haue proposed, and first concerning *divisions* and *offences* themselues.

There is nothing which doth more preserue the world in being then *vnity* and agreement. It is the stay and bond of every thing; by how much the neerer they participate of this, by so much the more they enioy a certaine existence. *Zoroaster* as implying God that first and chiefest vnity termes it, τὴν μήτραν συνέχουσαν πάντα: the matrix or fountaine within which all things be originally concluded; Except in nature the heauens did embrace this globe below: vnlesse here the elements did combine thus louingly as they doe, so stately a fabricke could not long subsist; it must needs loose its being, because it should loose its harmony. In matter of policy consent of minds legally disposed makes a state: without this it remaines no longer a state, but a rude and vngoverned desart. To speake in the phrase of moderne Philosophy, mutuall concord is, *forma totalis*; that which wholy giues a body politicke both life and beauty; But aboue all in the house or Church of God seemes this vnitie of greatest value. *One Lord, one Faith, one Baptisme*, wee finde commended, Ephes. 4. 5. As in the structure of the old tabernacle, by loopes & taches were the curtaines aptly conioyned: so in the antitype, namely the Church, doth this spirit of *Vnity* diffusing it selfe throughout the parts, knit them vp into an entire frame. P. 1.

This being so; sithence each where a concord is so requisite, but most in the Church, how fowly doe they trespasse that breake this bond? with what sharpnesse deserue they to be handled who breed diuisions? The Fathers amidst their writings doe presse no one point more frequently or eagerly then this; Every where they take occasion, after St *Pauls* manner, as well to condemne all rents and *Schismes*, as extoll a Christian like accord. *Optatus* in a word makes such diuisions *Summum malorum*, a crime so heinous, as that none can match it. And indeed if you rightly weigh the examples of Gods wrath and punishments, you will not much mislike his iudgment. In the 4th of Gen. when *Cain* had slaine his brother, God onely markes him and lets him goe: nay hee is iealous least any might *kill Cain*, v. 15. To that great and sacrilegious city of *Ninive* what doth he? Only *Ionas* is sent to teach and warne them. Insteed of ruine comes a gentle embassage. But for *Corath* and his complices, those mutiners in the tribe of *Levi*, behold a suddaine destruction: the earth openeth and entombes them aliue; whence it followes not without some shew of probability, that *Church-Schismes* more displease the Lord, then either murther or sacrilege. *Austin* yet goes farther; for in his 50th Ep. discoursing about the obstinacy of the factious Donatists, he chargeth them with no lesse a sinne, then with that of the holy ghost.

But the heinousnesse of *diuisions* will better appeare, if we examine them, First in their *obiect*. It is no slight or vulgar argument; perchance in the disquiry of such points, dissent may afford greater profit, namely

namely by exercising the wit, then a present accord. But it is religion, that prop of mans conscience, and path to blisse. Vpon this narrow way doe men lye daily striuing and iustly in opinions, not without much hindrance in their intended iourney. Religion indeed of it selfe is rather a ground of common agreement: *Religio* thinke some a *religando* from binding the hearts of the professors, as well in a mutuall affection, as in obedience to God: yet if happily it bee made the subiect of strifes and debates, they no where burne more fiercely, *nulla infestâ hominibus bestiâ*, (could *Ammian*: *Marcellinus* an heathen say) *vt sunt sibi ferales plerique Christiani*. No beasts are so violent, as Christians be, when once they iarre in points of doctrine. The reason may bee; men for the most part hug their peculiar tenents with a too ouerprizing loue. And as they doe thus in all other arts, so especially in matters of Christianity & faith. Having then fancied some opinion here as greatly appertaining to the soules health, they must necessarily abhorre those who so ere oppose it. L.22.

Next in a second place consider the vsuall and hurtfull diffusion of *Schismes*. Saint *Paul* compares them to a *Canker*: now a canker resteth not, but eats forward till the member bee consumed: on this manner doe false and erroneous doctrines: being once broached they creepe from man to man, vntill they haue corrupted the Church throughout. Of this our forenamed Apostle had a feeling experiment: for as one forsaken, 2. Tim. 1. hee complaineth that all in Asia were turn'd aside. So naturally apt are men to admit 2. Tim. 2.

of

of a fancy nere so vnprobable, if once on foot. Neither so only: falshood too alwaies is more fertile then truth: it straightway multiplies into seuerall and diverse streames beyond the head. Those manifold blasphemies wherewith the primitiue Church was pestered, what were they saue so many branches of
L.2. *Simon Magus* his doctrine that first hereticke. *Arrius* indeed (saith *Ruffinus*) vented one single heresie touching the natiuity of our Saviour: but ere long this one becomes a triple monster. As then, Lev. 13.v.8. if the plague in a mans flesh spread, not otherwise, the Priest pronounced him leaprous and vncleane: so here, there is no plea against *Schismes* more aggrauating their foulnesse, then because thus strangely they both spread and multiply.

Lastly consider their irksome and long continuance: how they persist not for a day or yeare, but commonly for length of ages. It were some happinesse if as easily as they burst forth and ouerflow, they could as quickly bee stopped. Those *tares*, Mat. 13. v. 24. sprang vp on a sudden: but as for the extirpation and rooting them vp, wee finde it deferred till the great haruest. Errors in truth are by nature ἰσχυρογνώμονες, very obstinate; what once is vented falsely, is here maintain'd, if but for credits sake. As much as wants in strength and cleerenesse of argument, they supply with a colour of perseuerance; giue them leaue to take but root, they will flourish of themselues, without either watring or attendance: so that as *Sulla* spake of warres, *sumi facile, cæterum acerrimè desinere*; the same is true of refractory Schismes. Any man neuer

neuer ſo meane, may ſow a fond opinion: but to repreſſe and curbe it ſeemes a taske of the higheſt skill.

You haue heard briefly concerning *diuiſions* in groſſe; how execrable they bee whether you attend their *obiect* or boundleſſe *diffuſion*; but chiefly for their long and obſtinat *continuance*: cleauing almoſt as laſtingly to the Church, as the leproſie did to the houſe of *Gehazai*; This is there condition, this their nature: It followeth methodically in my 2d point, that I handle their eſpeciall property, which is to be *contrary* to ſome *doctrine afore learned.*

Euery art and faculty hath ſome maine ground to rely vpon: Some chiefe axiomes by which it is guided in its inferiour poſitions no otherwiſe then by a card or poleſtar. Theſe axiomes ought alwaies to be ſure and firmely eſtabliſht; for if they alſo bee expoſed to doubtfull enquiries, the whole ſcience ſtraight begins to ſhake. In this reſpect as the *Grammarian* prettily deſcants, the alphabet in all languages ſtands *indeclinable*, becauſe it's the foundation of that firſt art. Chriſtian religion although no perfect ſcience, yet likewiſe it ſuppoſeth certaine principles: a few grounds and rules vpon which the minde may reſt. Now as wee ſpeake in Philoſophy of a double meaſure; there is *menſura actiua*, that which is ſo primarily and in it ſelfe; againe, there is *menſura paſsiua*; ſuch a one as being meaſured before, meaſures ſomething elſe: ſo in caſe of religion, you may diſcerne of a two-fold rule; one principall, namely the holy writ: another with reference vnto this, to wit the conſtitutions and Cannons of the Church. Againſt theſe two

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doe the authors of *hereſies* and *ſchiſmes*, particularly aime their forces.

Firſt the *Heretique*, as ſubornde with a bolder malice, is wont more directly to oppoſe the very text. In former times we finde them ſo impudent as that they durſt change and mangle it as ſeemde them beſt; witneſſe the *Cerinthians*, *Marcioniſts*, with the reſt of that franticke crew; not enduring ſo pure a light ſhould ſhine vpon their monſtrous blaſphemies, they either wrongfully concealed it vnder a *buſhell*, or quite renounc't it; Indeed the *Papiſts* now a more refined ofspring, deale with greater caution; yet in effect they performe as much, whilſt they groundleſly enlarge the ſacred Canon, or elſe countenance againſt it their idle *tradtions*; for by adding ſuperfluouſly vnto the old, what doe they leſſe then create a new word;

Thus doe *Heretiques* ſome way ſtill infringe the text: But now for *Schiſmaticks* they meddle in thoſe points which fall more properly within the Churches verge; And here they vary and ſwarue from the right on either hand; vpon one ſtand ſuch as conſpiring with vs in doctrinall grounds, differ onely touching the outward ſurface: As children who otherwiſe mutually well diſpoſed, yet wrangle about their nuts & toyes. Concerning theſe externall *rites* what tumults haue beene raiſed? How frowardly doe men ſtill ſtand forth againſt the *Church* in termes point blanke? Faſting almoſt with the *Manichees* of old vpon ſuch daies, as that keepes feaſt; Not a bare *diuiſion* hath ſerued here, vnleſſe a locall ſeceſſion were made; Except

Leo. Auſtin: è contra de Laxu Arrianorum ſabbatario Sidon Apollinarii L. 1.

cept at lestwise by some peculiar notes of sanctity, they as yet remaine distinguisht: like to those seeming *Philosophers* among the heathen, who had their τριβώνιον καὶ χλανίδιον, some odd habit or other, to exempt them from the rout; But I leaue this soare as too too hardned for a plaister. A rent so great in our Israel, that well nigh ten tribes, I feare me, be this way fallen off.

Iulian Ep.
Lucian ἐν περεγρίνῳ, &c.

Those more neerely concerne my drift, who impugne some reall points of doctrine. Now some doe this expresly and without a glosse. Before *Arminius* let loose his tenents, he first questions openly the *Belgicke* Catechisme: *Consentaneum rationi, &c.* it is meet (saith he) and very expedient that such *Constitutions* be newly reuewed. As long as they stood fast and plausible, well he knew his acuter doctrine could hardly gaine entrance; But as the Lord commands touching land-markes Deut. 10. v. 24. not to remoue them, because they haue there beene anciently erected: so in Church affaires 'tis best that old and authenticke *decisions* doe still prevaile; Are wee wiser then our Fathers? Or is our vnderstanding beyond the ancients? If in a common weale as the *Philosopher* noteth, former lawes should not hastily giue place to new; ὡς μὴ ἀσθενῆ ποιεῖν τοῦ νόμου δύναμιν: least by often changing their respect be somewhat impaired; much lesse in positions of a *Christian* beliese. It causeth the mindes of men to wauer much: it begets scruples and *offences*, which our Apolstle also here condemneth.

Pol. 2.

Others at least in shew approue the receiued *Cannons*, but no otherwise then for their own advantage;

vnder pretext of those generall rules they vent some priuate and moderne conceipts. It was a diuise (saith *Seneca*) concerning his times of many lewd and riotous liuers, to cloake their luxury by pretending to the Epicurean sect. Thus they shrowd their wrong and false opinions in the *Churches* bosome; not deriving a meaning from thence, but fastning there one vpon it; how much better were it, if they left the *Cannons* free and still vnbounded. For by thus drawing them downe into a more particular sense, they haue troubled the Church with needlesse disquiries; *Constantine* the geeat speaking vnto the *Nicene* counsell, is bold to call those disputes betweene *Arius* and *Alexander*, ἀνωφελοῦς ἀργίας ἐρεσχελίαν: a vaine and fruitlesse debate: Rather then the catholique peace should suffer disturbance, hee disliketh an exact discussion euen in a point of faith. I dare not prescribe vniuersally an implicit beliefe, not such an one as seales vp the vnderstanding, whilst it kindles a blinde zeale: yet happily in doubts which grow besides the foundation, it may well suffice. The woman diseased of a bloody *flux* Mark. 5. v. 25. couets onely to touch Christs *garment*: shee stands not vpon circumstances how or whence an healing vertue should flow: neither need wee perchance to dig so particularly into those positions, which our forefathers haue left vndetermined. At once it costs more anxiety, then it can afford either content or gaine.

Gelasius.

Well then: let both principles of *Church tenents* & *Scripture* stand in force; as *Aarons* rod eat vp those wherewith the *Ægyptians* contended, they will quick-

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ly diſcountenance & cõſume any vpſtart iſſue of falſ-hood; for by the way you may note: errors and truth doe not ſpring vp alike; this leaſurely and with a lingring encreaſe: that haſtily like the ſunne in his weſterne courſe, which cuts moſt nimbly about the line: but as there the ſunne proceeds but ſlowly in degrees farther diſtant: ſo here doe errors after their firſt bruit and flouriſh: if the ancient grounds be ſtill vpheld: if we retaine this defence to withſtand their onſet.

I haue ſhewed you the maine property of *Schiſmes*; a dangerous quality, you ſee, in a Chriſtian eſtate; for as *Sampſon* did to ouerwhelme the Philiſtins Iud. 18. 29. it puls away both *Pillars* wherevpon the Church is founded. Now afterwards you haue thus had their property, it remaines that in my third point I decypher their ſubiect, to wit the perſons or thoſe which *cauſe* them.

3

It is true that as the Lord hath planted a vineyard; ſo hath he hedged and fenct it rouud. But what can poſſibly keepe out malitious *Schiſmaticks*? Euer and anon they breake through this fence, diſpoyling miſerably ſo precious a ground plot. And this they doe, either from an inward corruption of nature, or elſe induced by ſome externall motiues: concerning their nature, you may note them to haue beene men commonly of a fierce & abrupt temper; St *Paul* I am ſure deſcribes them ſo 2 *Tim.* 3. Of this humour as *Tertullian* witneſſeth, was *Hermogenes* of old, *naturâ turbulentus*, a fit materiall to frame an heretick; Not vnlike vnto him wee finde *Novatus* in *Cyprian*; one who more eſteemed his owne will and fancy, then the

quiet of the Church: such men goe on in a violent course: whereso ere they appeare, raising some storme or tempest: they carry indeed fire in their *Censors*, yet not to sacrifice, but to kindle publicke debates. Farre better doth S. *Iames* instruct such with *patience* and and *meeknesse* of *wisdom*. *Iam*. 3. 13.

Varro. Neither yet as I said want they outward fewell to encrease, this inbred aptnesse. First here occurs an hope of honour & advancement; This as one speakes of beauty hath τὶ ἑλκύστικον: it distorts and drawes the sight besides the truth; when *Alcimus* 1 *Mac*. 7. affected the *high-priesthood*, hee calls in the *Syrians* to backe his suite, not without extreame hazard of the *Iewish* estate: no otherwise doe they: rather then misse of dignities, they'le endanger the Church with forren tenents; any way shall helpe, before they will sit vntitled. We reade of *Arrius* as otherwise of a good & honest man; his fault was somewhat too aspiring a minde. It is so with most: they square not their drifts by religion, but religion by their drifts of eminency or profit.

Secondly by this, as they conceaue, they much enhance their fame. To bee the author or revivour of some nicer *Doctrine* must needs seeme a master peice of no vsuall knowledge; Indeed the Apostle himselfe *Rom*. 15. 29. forbares to build the Gospell vpon *grounds* forelaid. This hee did to avoide emergent scandals, but they for by respects: least they bee thought a meere accession of anothers wit or credit. Yet here obserue their grosse mistake; Truth saith the *Philosopher* as likewise vertue is τοῦ πεπρασμένου: a thing

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of small and narrow extent; But as for errors, they ly in multitudes and troupes round about; If then in so vast a number of fashoods, they pitch vpon one what glory is it? If missing the center they pricke each part of the circle else? To bolt an errour then is no hard exploit; And as its beginnning is thus prompt and easy, so also is the maintaining of it once begun; Insooth falshood in point of religion commonly someway toucheth vpon the deepest mysteries; it will be sure of a cause pregnāt enough wherein to deale: *Pelagianisme* how doth it in close those large queries concerning gods power and hidden decree? As therefore marriners wont for to say, giue them *winde and Sea roome* they feare no shipwracke: so in such open and boundlesse disputes, it may argue a shallow braine that is quickly graueled; if nere so prest he finde not still scope as well to decline the aduersary, as to reinforce his tenents.

A last incentiue here may bee an itching desire in men of seeming actiue; rather then rest vnbusied, they will doe some vnnecessary mischiefe. It pleaseth them greatly in their pride of wit to behold those combustions which themselues haue caused. The associates of Catiline in his conspiracy against Rome were the more forward, saith the historian, *vt quieta mouerent:* that at least they might vnsettle a state so well composed; many endeauour a disturbance of the christian peace for no serious intendment: they raise debates that they may bee said to haue raised them; like hote furious spirits abroad, who delight soly in fights and vproares; στασιώδεις καὶ φιλοδιαιρέται, meere louers of strife. *Salust.*

Vpon

Vpon theſe motiues fore cited doe *Schiſmaticks* chiefly vndermine the Churches vnity; men otherwiſe oftimes of no meane eſteeme and worth. But as it was ſaid of *Curio* the tribune, that he was *facundus ſed malo publico*: euen ſo they in truth ſeeme able and ſufficiently learned, but it is to the Churches annoyance: whilſt they imploy thoſe gifts perverſly, with which they might haue aduanced the common good.

Yet alſo giue me leaue, if a little I miſdoubt ſuch: if I iudge them not throughly ſound at heart; In 13. *Nehem. v.*33. where the *Iſraelitiſh* parents mix with the women of *Aſhdod*, the children ſpeake an vncertaine idiome: halfe the Ammonitiſh language; and halfe the Iewiſh; examine their tracts and diſcourſes aright, they may ſeeme the iſſue of a mixt faith. Religion if once ambiguous cannot chooſe but betray it ſelfe; ſome ſparkles will here breake forth, though neuer ſo carefully ſuppreſt; wherefore as *Ioſuah* asked the angell *Ioſ.*5. *v.* 13. *art thou for vs or for our aduerſaries?* Let me likewiſe demand; whoſe part take they? for now by walking ſo doubtfully and in a miſt, they merit applauſe from neither ſide; more reaſon there is that they bee refuſed of both; Saint *Hierome* ſomewhere ſpeaking touching ſuch neutrals the *Hebionites*, *Dum volunt* (ſaith he) *& Iudæi & Chriſtiani eſſe, nec ſunt Iudæi nec Chriſtiani*: whilſt they hang betweene two ſects, they deſerue to bee ranked no where: meere *batts* in religion are they; as nature hath placed theſe as twere in no certaine degree either of beaſtes or foules: thus they for there ambiguous

ous profession, may hardly be numbred among Christians in any ranck.

You haue seene the subiect of *diuisions* briefly displai'd; persons very contagious in the Church, and as *Miriam*, long since a *Schismaticke* too, leprous throughout. It is not vnseasonable, if therefore in my fourth point I prescribe the Apostles caution, which is, first *marke*, then *avoid* them.

What our Saviour foretspake touching false teachers, Math. 7. 15. seemes not more true in regard of their demeanour, then of their preaching & doctrine. They come indeed clothed with *sheepes clothing*: cover'd ouer with a pretended shew both of truth and zeale. Hard it is in so neere a likelyhood, to discerne where they conforme to the truth, and where they breake off. St *Ignatius* for this termes them sometimes θηρία ἀνθρωπόμορφα, creatures hauing though no more, yet a Christian outside; elsewhere ἀνθρωπόμιμα πθίκτα, exact and able counterfeits. Came they drest in their proper shape, we might the more easily keepe safe; it were no difficult taske to eschew their infectious tenents. A wound if open and apparant, may be quickly cured; that especially is dangerous, where the soare lies hid, or the passage proues inuolu'd. Well doe *Schismaticks* conceaue the weaknesse of their cause: should they attempt to obtrude their falshoods vpõ the Church, in their naked deformity, it were a vaine designe. Errours be naturally displeasing to the vnderstanding: whereas truth is no lesse outwardly pleasing, then admirable in it selfe. Therefore they colour & varnish ouer their absurdities with cunning deceipt. 4

Ep. ad Leonē papam.

First, they refute one bad opinion that they may set vp a worse; *Eutiches*, you knowe, would needs maintaine a confusion of natures in Christ; now this he vndertooke (saith *Flavianus*) vnder pretence of confuting *Nestorius*, who held oppositely as much amisse; Are there none now which cry downe *Puritanisme* whereby to establish *Papisme*? Is there no such new stratagem? Yea farther, are there not those who deale with religion in a sense inverted, as *David* did with king *Achish*, 1. Sam. 27. vnder shew of fighting against the *Philistins* our adversaries, they fall vpon their countries faith.

Another way they haue of intermingling truth with errour; Amidst their discourses they craftily mix some drams of verity to commend the rest; nay so they doe more hurt and deeplier infect. Poyson if given in wine or hony pierceth the veines with greater violence; even thus falshood sweetned with a relish of truth, eats most dangerously into the bowels of the Church.

Oras. de componendo religionis dissidio inter Christianos.

A third devise is by faigning of some good intent; whilst they labour a breach in christianity, to make shew of a desired *vnity* and peace. *Arminius* euen then when hee was forging those opinions vpon which such endlesse troubles haue ensued, compos'de a treatise touching a generall *reconcilement*; like *Ioab* to *Amasa*, 2. Sam. 20. at once hee offers embraces to the Church and stabs it.

More shifts besides they skill of to obscure their malitious drifts. There want not infinite trattlesse mazes, wherein they can lurke vndiscerned; so as what a petty

petty historian speakes of the Ligurians inhabiting bogs and bushy places. *Maior aliquanto labor erat invenire quàm vincere*, may be here applied. It is easier to convince their errours, then perfectly trace it out.

Not in vaine then are we bid to marke: obserue we ought their subtle passages, mudding still the streame whereſoer'e they goe; neither yet is this enough; after we haue thus descried their falshoods, we must also *avoid* and shun them; *what communion hath light with darkneſſe* (saith the Apostle) 2. Cor. 6. In the 1. of Gen. v. 4. no sooner had God created *light*, but in the same v. he diuides them straight: wee are though not light, yet the *children* of light, and therefore must be carefull, least by mixing with the sonnes of errour, our light be dim'd and weakned. How seriously diligent were the primitiue Fathers in declining such? How watchfull to represse them? Should I here recount their various *edicts* and *proviſoes* framed therevpon, I might happily make more vse of reading, then of moderation and iudgement; Only for a tast; you may from the course of Ecclesiasticall stories gather a treble censure thus disposed. First they inflicted vpon them *abſtenſion*, or (as I may say) incommunication with the Church: Next a positiue *eiection*, else *depoſition* from their clericall degree; at length if both these reclaim'd them not, the vtter *Anathema*; Adde here to those seuerer cautions of the Apostolicke Synode, that men rightly orthodox might not συνεύχεσθαι: not ioyne in prayer with such, Can. 44. of the Laodicean, not to deale with them or vse commerce, Can.

57. So carefull were those ancient sages, least a contagious *Schismaticke*, if let alone, might perchance infect the whole Christian flocke.

It may be in former times there appeared greater danger. About the first plantation of the Gospell, we finde in truth *heresies* more rife and frequent; Satan was then most busie, that he might choak vp the word before it tooke sure root. Thus Mat. 13.25. the envious one presently sowes his cockle, as soone as the owner had ended. Notwithstanding although such Church diseases be now lesse pregnant, yet are they poysonous still alike. A mixing of things vnwholsome with pure, corrupts as much as ere it did.

Neither doe I (mistake me not) prescribe so extreame a course as the ancients vsed. It is a point both aboue my skill and place: only I wish that alwaies disturbers, of what kinde soeuer, if not in person, yet in doctrine be shunned; that we take heed least by a seeming furtherance of the faith, they hinder its growth. At the fourth of *Ezra* when the people of the land desired to helpe the Israelites in rebuilding the temple, they would not, *Yee haue nothing to doe with vs to build an house*, v.3. Happily they guessed that for laying one stone, they might maliciously plucke downe two. You knowe the fable of the home-bred *wolfe*: vnder colour of keeping the sheepe, hee made more hauock in the fold then the Wolfes abroad. A doubtfull zeale is most dangerous when thus it gets a handsome disguise. It is to bee feared, that such may doe more mischeife, then the aduersary from without.

I haue laid before you at length a full view of Schis-

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mes: their *nature* and *property*: their *subiect* and how they must bee *avoided*; now because one opposite shines more cleerely in anothers presence, it is not amisse that contrariwise in my last point I handle the mutuall agreement of true professours, or as it is here their *Brotherhood*.

We read concerning the divisions of *Reuben*, Iudg. 5.15. of much dissention betwixt the *Saduces* and the *Pharises*, Act. 23.7. Evill and erroneous men are both alike giuen to strife; whereas Christians rightly seasoned, be no lesse *vnanimous* then abundant in al truth and goodnesse. In the 15th of Gen. *Abraham* is commanded to take an Heifer, a Ramme, and a Goat: besides a Pigeon with a Turtle: as for the former he *divides* them v. 10th: the Turtle and the Pigeon hee divideth not. Those three (saith *Prosper*) fore-shew'd the condition of *Schismaticks*, but these the Doue-like and vndiuided agreement of professours truly orthodoxe. Now as the higher faculties of mans soule are two, *will* and the *vnderstanding*, this agreement here consists in a meete consonancy of both.

5

De promissionibus & prædictionibus, P. 1ma.

First, for the *vnderstanding*, hauing receaued one spirit, they must needs conspire in one meaning and sense: they differ not, as being by the same teacher instructed. Indeed no marvaile if *Schismaticks* doe iarr, whom their own affections or satan diversly instructs: but the Disciples of verity, though many, yet bee they as organs tuned by an individuall spirit. Neither is there a more constant euidence of the truth professed, then such consent; Iudicious interpreters of the sacred writ thence especially inferre, that the Prophets wrot

Vid. B. Vigilium adverſus Eutychem l.2. Iuſt. Martyr. περὶ τοῦ μοναρχίας.

inſpir'de; Each where they doe ſo miraculouſly concurre, and fully accord: On the other ſide diſſent of tenents, hath euer beene the ſigne of falſhood. The *Fathers* to confute the Pagan Philoſophers in many principles of faith had no greater proofe: like to a common weale ill compoſed, they ouerthrew them through their owne diſcord.

Secondly, neither yet are orthodox profeſſours thus onely σύμφωνοι but likewiſe σύμψυχοι: not alone ſympathizing in iudgement, but alſo in heart; Loue and *vnamity* were euer a moſt Chriſtian-like note. Looke but into the courſe of former ages, and you will eaſily grant as much. Concerning the Apoſtles time, what ardency of good will finde we there? with what affection did they mutually imbrace? Lands and goods lay then in *common*: the whole Church may ſeeme no other then one great family. As in the building of *Solomons* temple not any *hammer* or *iron toole* was vſed that made a noiſe, 1.Reg.6. Thus they labour'd iointly in founding the Goſpell, wihtout all malice or clamorous ſtrife. Afterwards wee finde this holy zeale no whit abated; ſtill in ſucceeding times, as perſecutions waxt hotter, the Chriſtians loue grew more enflamed. To manifeſt which, leaſt it might languiſh if conceal'd, how many ſignes of expreſſion had they? witneſſe there ἀγάπαι or feaſts of loue: there *oſculum pacis* after their ſacred meetings: yea *oſculum baptiſmi* at their admittance into the Church: laſtly their *panem vnanimitatis*, as *Paulinus* to *Auſtin* intimateth; a token commonly annext and ſent with their letters to expreſſe their ioint conſolidation into the

the same body of Christ; As for hatred and malice, such vngodly motions, they may seeme as free, as we their of-spring now stand guilty.

Yet what wonder is it if thus reciprocally they maintained charity? For first (you know) among all virtues this takes place: without it *martyrdome* it selfe availeth not, 1. Cor. 13. *Lumbard* so farre extols it, as to make it touching the exercise an immediate act of the spirit: whereas other divine graces acknowledge their proper habits. How truely he doth this I meane not to examine; only you see what a glorious conceit he had of this vertue aboue the rest.

Againe, such loue greatly strengthens each where the Christian zeale: it conserues as it were religion warme and frolick. *Ignatius* in his Epistle to the *Ephesians* discoursing to this purpose, tells them that it would keepe them more secure euen from Satans assaults; πᾶς πόλεμος καταρεῖται, &c. all affronts (saith he) of those spirituall enimyes be this way lessened: ioine they but hearts, sinne it selfe would finde an harder inlet.

Once more, no marvaile if *orthodox* Christians affect this concord, since our Saviour himselfe so much commends it; whenas hee who is the author of peace appeares so vrgent a teacher thereof. In the 13. of Io. he makes it the very marke and badge of his: *By this shall all men knowe that you are my Disciples, &c.* v. 35 In the 14. C. being now to suffer, he bequeaths it them for their only legacy, *My peace I leaue you*, v. 27. with great earnestnesse he enioines that, which long since was commended to the Church vnder a type; *Noahs*

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dove hauing circled the waters too and fro, returnes not empty; yet brings ſhee for a token of the floods decreaſe, no other teſtimony into the arke, the figure of the Church, then an *Oliue* leaſe; a leafe which is the vſuall ſigne of loue and concord; hence the Apoſtle more expreſly, Rom. 10. 15. deciphers the Church vnder name of the *Oliue*.

You perceiue by this a little better the fowlneſſe of *Schiſmes*: how vgly they be apart, yet more if oppoſed to *vnity*: giue mee now leaue but to ſet downe ſome few rules, as well for the aduancing of the one, as the repreſſing of the other, and I will end.

Firſt then, it were well if men did meddle leſſe in needleſſe points beſides the faith: were they not ouerbuſie there, where they may ſhew more wit, then promote the Goſpell. The orthodox religion ſtands now betwixt *Papiſtry* and *Semi-pelagianiſme*, as the Platonicke ſect did once betweene the Epicureans and the Stoicks; *cum his non de finibus ſed de tota fere poſſeſſione contentio eſt*; with theſe, ſaith the *Oratour*, the Platonicks hold an vtter diſtance; but from them they differ vpon tearmes of lighter moment. Papiſtrie thwarts and cuts the very life-ſtrings of a ſauing beleefe. Semi-pelagianiſme no ſo; whence then the greateſt danger appeares, there to bee moſt actiue were a prudent courſe.

Academicarū Quæſtionum. L. 2.

Or 2*ly*, if ſome muſt needs be dealing elſe-where, would they could but keepe their opinions conceal'd; not preſſe vpon the Church for currant whatſoeuer themſelues haue fancied; *Paracelſus* hauing grounded himſelfe ſtrongly in naturall *magicke*, afterward in all his

his concluſions aſcribes ouer much to that; with him *Adam* & *Methuſelah* liued ſo long not without ſome helpe of *Chymicall* extracts; Vpon like grounds *Agrippa* among others his foppiſh notions, perſwades vs, that the croſſe if of force at all, it is by vertue of the meer figure. Mē for the moſt part reliſh long of thoſe principles with which they haue beene at firſt inured. The vnderſtainding is ſo farre from embracing the oppoſite truth, that it reſts and ſcarcely admits of a farther ſearch. Moreouer, and what they haue once conceipted priuately, they ſtraight way labour to make good a broad; hold they cannot, but they will obtrude their peculiar fancies, for a publike trueth; Our ſauiour *Math.* 16. ſpeaking of ſuch doctrine among the *Phariſees*, calls it *leauen* v. 6. Euen as leauen it heaues & workes in the braine till it can get a vent; Much diſcreeter was the courſe of Saint *Cyprian*; The deuout father being vnhappily tainted in that point concerning *Anabaptiſme*, yet would he by no meanes commend it for a claſſicke tenent; *nemini preſcribimus, &c.* let others (ſaith hee) abound in a contrary ſence: for my part I aduiſe none: which his modeſty if diuerſe now adaies did follow, from how many vnneceſſary tumults might they ſecure the Church.

De occulta Philoſ. L. 4.

But ſuppoſe a *Schiſme* be once on foote, the ſpeediest way for redreſſe may ſeeme; Firſt a ſerious yet ciuill debatement: when men ſhall enter the liſts as willing to yeeld, if pechance convinc'd, as to refuſe the aſſaylant; hot and furious diſputes doe ſeldome good; amidſt the noiſe of ſuch conuiciating iarres, the the truth is ſcarcely heard. The diſcuſſion of doubtfull

points reſembles much the ſmiting of a *flint*; a gentle and well poyſ'de ſtroke procures ſome ſparkes; whereas a boiſterous colliſion, gets no fire, but breakes the ſtone; Iuſt ſo in point of controverſie: a civill hadling brings it to an iſſue ſtraight; contrariwiſe an impetuous wrangling inflicts happily ſome ſtaine on either party, yet nothing cleeres the argument. Vnwiſely then deale they who fly out into ſuch a diſtempered vehemency; Inſteed of a ſober and vſefull debatement they raiſe a perſonall brawle; they trauerſe not at length the truth, but their owne cauſe. It was the noted fault of *Marcellus* a *Rhetoritian* that lighting on a figure, hee would purſue it ſo farre, till he had forgot the matter in hand: likewiſe doe theſe if once they fall into a calumniating & iarring vaine; nay farther, oft times, they ſtrangely miſinterpret the aduerſary; either to extend their diſcourſe, or elſe of malice they impoſe a meaning farre wide from the authors drift. Thus as *Zebul* told *Gaal*, *Thou ſeeſt the ſhadowes of mountaines as if they were men*, *Iudg.9.* 36. they beſtow much fruitleſſe paines in confuting ſuch notions as themſelues haue fram'de amiſſe. But away with ſuch miſpriſion: ſuch rouing encounters; it *is* a more probable courſe, if, as I ſaid, they neither *ſhall* ouer roughly diſpute the cauſe, nor yet ſuſpitiouſly make it worſe.

Sueton.

A ſecond helpe here may bee the vſe of *Synodicall* conuents: conuents which are no leſſe apt to repreſſe falſhood, then eſtabliſh a receiued truth in the mindes of people. The Romans of old when any more fatall danger approached, did wontedly maintaine their

ſtanding

ſtanding *Senate*; how much rather in a Chriſtian ſtate appeares ſome like proiect needfull: where ſinne and error make a daily inrode. Our forefathers therefore of the primitiue Church, may ſeeme indeede in ſuch meetings very frequent; euery yeare twice, about *Lent* and *antumne* they ordained councels prouincially to be held. Hereby they weeded as it were and cut vp errour in its firſt appearance: no ſooner could it ſprout forth, before it procured ſtrength, ſome decree or other ſtraight waies cropt it; Satan you know that old *Serpent* is the father of ſchiſmes: nay he was by a voluntary diſceſſion from God ſimply the prime *Schiſmaticke*; A ſnake or ſerpent if he can get but his head into a crany, ſcrues & wreaths in his whole body after with no hard paine: on this manner error; by reaſon of its *Serpentine* nature, vnleſſe at firſt repelled, threatens a dangerous progreſſe; Councels then in this caſe be greatly available; of ſoueraine helpe, if thus ſeaſonably applied; ſuch a meeting of reuerent ſages muſt needs if not refell, at leaſt diſcountenance a crept in falſhood.

The laſt remedy ſhall bee a ſerious aduiſe; That men would duely conſider how by *Schiſmes* they would afreſh the body of Chriſt; how they make the wonted ſold a coate of raueuing wolues. *Hermes* ſomewhere termes malitiouſneſſe λιμὸν τροφῆς: the foode or worlds repaſt; let not, oh let not the ſame be ſaid concerning the *Church* it ſelfe; Weigh likewiſe hereto the vnknowne and doubtfull euent of ſuch debates, The *Collator* in Proſper begins fairely and as a moderate *pelagian*, but ere three pages are paſt leauing

uing *Pelagianiſme*, he becomes flat *Atheiſt*. Vnneceſſary diſputes neuer remaine in that ſtate of moderation, in which they were at firſt raiſed; like floods they gaine encreaſe from their continued and laſting courſe; eſpecially if there happen (though I hope not) ſuch as diſpenſe them ſecretly & of purpoſe to ſome farther end: When *Hannibal* mainely intended Rome he tooke in *Saguntum* (ſaith the *hiſtorian*) onely by the way; for occaſion-ſake in truth of a deſired warre; God grant there be none who beginne at theſe lower points, that they may fight at length not againſt Rome, but for it.

Liuie.

I haue done with my text; a ſubiect I confeſſe ſomewhat to high for me, and deſeruing a more graue and learned pen; ſuch an one wherein they ſhould chiefly labour, who are as able for skill, as effectuall in power and place. Truth is then moſt perſuaſiue, when thus abetted: but as *Elihu* tooke courage to aduiſe *Iob*, though after his elders: *to ſhew his opinion alſo*; *Iob.* 22.v.10. euen ſo haue I done. Wiſdome is of God, and oft times hee worketh no leſſe through weake meanes, then by ſtrong and potent. Howſoeuer I thought it not beſides the duety of the meaneſt *Leuite*, if now he ſtretcht forth his hand to vpholde the *arke*: if for my part likewiſe I endeauourde the Churches *vnity*, my only drift. And now O Lord doe thou build vp thoſe *breaches* in the *wals* of our Ieruſalem, which by *Schiſmes* haue long ſince beene made; giue vs externall peace, that ſo the better wee may procure that inward of minde, and in fine enioy eternall with thee. To God the Father, &c.

FINIS.

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